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# RELIGIOUS AND MORAL SENTIMENTS

FREELY TRANSLATED FROM INDIAN  
WRITERS.

BY

J. MUIR, D.C.L., LL.D., PH. D.

EDINBURGH, 1874

φησὶ δὲ Ἀριστόξενος ὁ μουσικὸς Ἰνδῶν εἶναι τὸν λόγον τοῦτον. Ἀθήνησι γὰρ ἐντυχεῖν Σωκράτει τῶν ἀνδρῶν ἐκείνων ἕνα τινὰ, κἀπειτα αὐτοῦ πυνθάνεσθαι, τί ποιῶν φιλοσοφοίη· τοῦ δὲ εἰπόντος, ὅτι ζητῶν περὶ τοῦ ἀνθρωπίνου βίου, καταγελάσαι τὸν Ἰνδὸν, λέγοντα μὴ δύνασθαι τινα τὰ ἀνθρώπινα καταλαβεῖν, ἀγνοοῦντα γε τὰ θεῖα. Τοῦτο μὲν οὖν εἰ ἀληθές ἐστιν οὐκ ἂν δύναίτο τις διατεινομένος εἰπεῖν.—*Aristokles in Eusebius, Præp. Evang. xi. 3.*

“But Aristoxenus the musician says that this doctrine [maintained by Plato] comes from the Indians ; for that one of those men fell in with Sokrates at Athens, and asked him how he should proceed in order to philosophize ; and that when Sokrates answered that he should enquire regarding human life, the Indian laughed, and said that no one who was ignorant of divine things could comprehend things relating to man. No one could very strongly affirm that this [statement] is true.”

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THE religious and moral maxims which are metrically rendered in this pamphlet form part of a much larger collection from Indian authors writing in Sanskrit, which I am at present engaged in preparing with a view to their translation into prose, and to their eventual publication. It will be noticed that not a few of them bear a striking resemblance to some of the most admired texts of the New Testament. With the view of obviating the suspicion which some may entertain that in the metrical versions I have embellished the sentiments of the Indian writers, or imparted to them a closer resemblance to their Biblical counterparts than the tenor of the originals will justify, I have given in an Appendix a faithful prose version of all the passages, to which, in some cases, the contexts have been added.

It is worthy of remark how many more parallels to what have been commonly regarded as exclusively and peculiarly Christian maxims and precepts are presented by Indian, than by Greek and Roman, literature. I suppose it may safely be assumed that all or most of the counterparts to the most striking expressions of Christian morality contained in the Gospels and Epistles which were to be found in the Classical authors, have been adduced by Grotius in his "Annotationes in Novum Testamentum;" and yet they are but few in number as compared with those which the Indian writers present.

It is the opinion of several writers that many, at least, of the Indian ideas and maxims which are most akin to those of Christianity have been, or may have been, borrowed from the latter. I may refer especially to Dr. Lorinser, who in the Appendix to his German translation of the "Bhagavad Gītā"\* (a philosophical and theosophical episode of the great Indian epic poem the Mahābhārata) presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence. The

\* Die Bhagavad Gītā uebersetzt under erläutert von Dr F. Lorinser. Breslau, 1869.

"Indian Antiquary," a monthly journal published at Bombay, contains in the No. for October 1873, pp. 283-296, a translation of this Appendix. I quote from this translation, p. 286, the following sentences of Dr. Lorinser : "If now we can find in the Bhagavad Gītā passages, and these not single and obscure, but numerous and clear, which present a surprising similarity to passages in the New Testament, we shall be justified in concluding that these coincidences are no play of chance, but that taken all together they afford conclusive proof that the composer was acquainted with the writings of the New Testament, used them as he thought fit, and has woven into his own work numerous passages, if not word for word, yet preserving the meaning, and shaping it according to his Indian mode of thought, a fact which till now no one has noticed. To put this assertion beyond doubt, I shall place side by side the most important of these passages in the Bhagavad Gītā, and the corresponding texts of the New Testament. I distinguish three different kinds of passages to which parallels can be adduced from the New Testament : first, such as with more or less of verbal difference, agree in sense, so that a thought which is clearly Christian appears in an Indian form of expression. These are far the most numerous, and indicate the way in which the original was used in general ; secondly, passages in which a peculiar and characteristic expression of the New Testament is borrowed word for word, though the meaning is sometimes quite changed ; thirdly, passages in which thought and expression agree, though the former receives from the context a meaning suited to Indian conception."

This subject is one which deserves the notice of Orientalists as well as of scientific theologians. The question raised by Dr. Lorinser is not one which has long or much engaged my attention ; and I should not wish to pronounce a hasty judgment upon it. Possibly it may not be susceptible of a very definite or positive solution. In forming an opinion on the question we must consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the west are not such as might naturally arise in the human, or at least in the oriental, mind ; secondly, whether they cannot be traced, at least in germ, in Indian writers of such antiquity as to exclude the supposition of foreign influence ; thirdly, whether they do not so pervade the Indian writings, so form part of their modes of thinking, and recur so often in their different systems and theories philosophical,

theological, or religious, of ancient date, as to be inseparable therefrom, and by consequence original and underived ; fourthly, whether and how far, any particular work, such as the Bhagavad Gītā, supposed to have been modified by foreign influences, differs in its essential conceptions from other Indian works treating of kindred subjects ; fifthly, whether any system of doctrine resembling that expounded in that poem, and known to be independent of Christianity, is discoverable in the religious books of India, or any other country ; and sixthly, what probability there is that the Brahmins of the period in question could have been accessible to foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

In the meantime, I may venture to make the following remarks on this question. There is, no doubt, a general resemblance between the manner in which Krishna asserts his own divine nature, enjoins devotion to his person, and sets forth the blessings which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the Fourth, as speaking of himself and his claims, and the redemption which will follow on their faithful recognition. At the same time, the Bhagavad Gītā contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine. A few of the texts in the Indian poem, also present a resemblance more or less close to some in the Bible. Perhaps the most striking, is the declaration of the Bhagavad Gītā, ix. 29, "They who devoutly worship me are in me, and I in them," as compared with John vi. 56, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." But it will be observed that the condition of oneness with the speaker is different in each case ; and that it is that oneness with him only that is common to the two texts. (See, however, John xvii. 21-23, where the same reference to the condition of the oneness is not found.) I have not met with the same phrase in any other Indian writer ; and am unable to say whether or not any such expression may be found. But in one of the ancient hymns of the Rigveda, the worshipper says to the god Indra, "thou art ours, and we are thine." Two passages (Bh. G. vii. 18, xix. 18), in which Dr. Lorinser considers Krishna to be called "the way" (compare John xiv. 6), I regard as

being erroneously translated, and think that the word rendered "way," though it no doubt primarily has the sense of "going," and "road," signifies here and often elsewhere, "resort, refuge, abode:" while it is further to be observed that whilst Jesus designates himself as "the way, the truth, and the life," Krishna, in one of the verses referred to, calls himself only the "unequalled abode or resort;" and in the other, "the resort, the sustainer, the lord, the witness, the abode, the refuge, the friend, the source, the dissolution, the stay, the receptacle, the undecaying seed;" so that, in any case, the resemblance would be but partial, while some of the ideas in the Bh. G., are foreign to the New Testament. Most of the verses cited from that poem by Dr. Lorinser as parallel to texts in the Bible appear to me either to exhibit no very close resemblance to the latter, or to be such as might naturally have occurred to the Indian writer, and to offer therefore only an accidental similarity. Dr Lorinser considers (see the note in p. 286 of the Indian Antiquary, and in p. 56 of the German Original) that two Sanskrit words denoting faithful and reverential religious devotion, (*s'raddhā* and *bhakti*) which often occur in the Bhagavad Gītā do not convey original Indian conceptions, but are borrowed from Christianity. This may or may not be true of *bhakti*; but *s'raddhā* (together with its cognates, participial and verbal) is found even in the hymns of the Rigveda in the sense of belief in the existence and action of a Deity, at least, if not also of devotion to his service. In pp. 103 ff of the fifth volume of my "Original Sanskrit Texts," a number of passages are cited and translated in which the word occurs, together with a great variety of other expressions in which the worshipper's trust in, and affectionate regard for, the god Indra are indicated. He is called a friend and brother; his friendship and guidance are said to be sweet; he is spoken of as a father, and the most fatherly of fathers; and as being both a father and a mother; he is the helper of the poor, and has a love for mortals. In other texts adduced in the same volume from those ancient compositions, there may be found (intermingled no doubt with many ideas of a different, and much less elevated, character), the most lofty conceptions of the power, omniscience and righteousness of the same god, or of other deities;—conceptions which, I apprehend, are quite sufficient to show that, however the question regarding the introduction of Christian doctrines and sentiments into Indian writers in later times may be



determined, the people of Hindustan were not deficient in high and devout religious sentiment from the earliest ages.

The date of the ancient epic poem the Mahābhārata from which so many of my texts have been derived, cannot be determined with certainty. And it is no doubt in its present form made up of materials dating from very different periods. Professor Lassen is of opinion (*Indische Alterthumskunde*, 2d. Ed. I., 589 f.) that with the exception of pure interpolations which have no real connection with the substance of the work, we have the old story of the Mahābhārata before us in its essential elements, as it existed in the pre-Buddhistic period, *i.e.* several centuries before Christ. The subsequent additions he considers to have reference chiefly to the exclusive worship of Vishnu, and the deification of Krishna, as an incarnation of that divinity (p. 586).

In the article Mahābhārata in Chambers's Cyclopædia which is one of the contributions furnished to the work by the late Professor Goldstücker, the following remarks occur :—"That this huge composition was not the work of one single individual, but a production of successive ages, clearly results from the multifariousness of its contents, from the difference of style which characterizes its various parts, and even from the contradictions which disturb its harmony."

The remarks above quoted afford us but little aid in judging of the age of the different parts of the Mahābhārata. Until the poem shall have been subjected to a much closer examination than it has yet received, and some criteria more precise and specific than have yet been employed, shall have been applied to discriminate between its more ancient and its more modern parts, it must remain uncertain in regard to many portions of its contents, to which of the two categories, of ancient or modern, or to what stage within the latter, they should be assigned. But if we can discern such an essential similarity of character between the ideas which are common to all its portions, as shall demonstrate or render it probable that the newer, where they differ from, are but the natural developments of, the older, the grounds for supposing the former to have been modified by foreign influence will be diminished, or altogether removed.

The texts which I have quoted from this great poem are drawn from different parts of it, and seem to me to be in keeping with the moral and religious sentiments of the entire work, and of the Indian writers generally. There is, therefore,—so far as the present state of

my information allows me to judge,—little if any reason for supposing that they are of any other than purely indigenous Indian origin.

The other works from which I have quoted (except Manu and the Rāmāyana, from which some passages are taken) are of much more modern date ; but the germs of many of the maxims which occur in them are to be found in the older works ; and the fact that so many sentiments of the latter should have been repeated in the more modern books, affords some proof that they are congenial and natural to the Indian mind.

It is, perhaps, but just that, in presenting a collection of some of the best sentiments which are to be found in Sanskrit writers, I should advert to the fact, which, however, is already well known, that the moral and religious ideas of the Indians are not all of the same noble and elevated character, but offer a mixture of good and bad, of pure and impure,

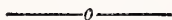
πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

But I need not here do more than allude to this fact. Those who wish for details on the subject can find them elsewhere. And are not the literatures of all countries, more or less, disfigured by something reprehensible or repugnant to the moral sense?

J. M.

EDINBURGH, *November* 1874.

RELIGIOUS AND MORAL SENTIMENTS FREELY  
TRANSLATED FROM INDIAN WRITERS.



1. Piety to the God of gods.

O God of Gods, thou art to me  
A father, mother, kinsmen, friends ;  
I knowledge, riches, find in thee ;  
All good thy being comprehends.

2. "Take no thought for your life, what ye shall eat," &c.

Shall He to thee His aid refuse  
Who clothes the swan in dazzling white,  
Who robes in green the parrot bright,  
The peacock decks in rainbow hues ?

3. The same.

With fervent hymns while I great Vishnu laud,  
The gracious, mighty, all-sustaining God,  
How can I, faithless, for subsistence fear ?  
Does He for babes their mother's milk prepare ?  
And will He not His ever-watchful care  
Extend o'er all their future life's career ?

4. *The lapse of Time not practically noticed.*

Again the morn returns, again the night ;  
 Again the sun, the moon, ascends the sky :  
 Our lives still waste away as seasons fly,  
 But who his final welfare keeps in sight ?

5. *The same.*

Men hail the rising sun with glee,  
 They love his setting glow to see ;  
 But fail to mark that every day  
 In fragments bears their life away.  
  
 All Nature's face delight to view  
 As changing seasons come anew ;  
 None sees how each revolving year  
 Abridges swiftly man's career.

6. *No second youth for Man (compare Job xiv. 7).!*

The empty beds of rivers fill again,  
 Trees, leafless now, renew their vernal bloom,  
 Returning moons their lustrous phase resume,  
 But man a second youth expects in vain.

7. *Men should not delay to be good : Life uncertain.*

Death comes, and makes a man his prey,  
 A man whose powers are yet unspent,  
 Like one on gathering flowers intent,  
 Whose thoughts are turned another way.  
  
 Begin betimes to practise good,  
 Lest fate surprise thee unawares  
 Amid thy round of schemes and cares ;  
 To-morrow's task to-day conclude.

For who can tell how things may chance,  
 And who may all this day survive?  
 While yet a stripling, therefore, strive,—  
 On virtue's arduous path advance.

8. "Lay up for yourselves treasures in heaven, where thieves do not break through and steal."

Before decay thy body wears,  
 And with it strength and beauty bears,  
 Before Disease, stern charioteer,  
 Thy frame's dissolver, Death, brings near,  
 Those noblest treasures hoard in haste,  
 Which neither time nor chance can waste.  
 With ceaseless care amass that wealth  
 Which neither thieves can filch by stealth,  
 Nor greedy tyrants snatch away,  
 Which even in death shall with thee stay.

9. Remember thy mortality.

Thou hear'st that from thy neighbour's stores  
 Some goods by theft have vanished ; so,  
 That none of thine by stealth may go,  
 Thou sett'st a watch, and barr'st thy doors.  
 'Tis well : but know'st thou never fear  
 When thou dost learn that every day  
 Stern death from many a dwelling near  
 A helpless victim tears away?  
 Deluded mortals, warning take,  
 From such insensate slumber wake !

10. *Never do what would distress thee on a sick-bed.*

Such deeds as thou with fear and grief  
 Would'st on a sick-bed laid, recall,  
 In youth and health eschew them all,  
 Remembering life is frail and brief.

11. *Action keeping in view the Future.*

Let all thy acts by day be right,  
 That thou mayst sweetly rest at night ;  
 Let such good deeds thy youth engage,  
 That thou mayst spend a tranquil age.  
 So act through life, that not in vain  
 Thou heavenly bliss may'st hope to gain.

12. *Daily self-examination.*

With daily scrutinizing ken  
 Let every man his actions try,  
 Enquiring "What with brutes have I  
 In common, what with noble men?"

13. *A small part of the pains bestowed on worldly objects would suffice to gain heaven.*

Fools endless labour, pains, and toil  
 In storing earthly wealth endure.  
 The hundredth part of all that toil  
 Would everlasting calm ensure.

14. *No distinctions in the grave.*

Enslaved by various passions, men  
 Profound self-knowledge fail to gain.

Some yield to pride of birth, and scorn  
 All those in humbler stations born.  
 By wealth elated, some look down  
 On mortals cursed by fortune's frown ;  
 While others, trained in learning's schools,  
 Contemn the unlearn'd, and call them fools.  
 All quickly others' faults discern ;  
 Their own to check they cannot learn.  
 But soon a time arrives when all,  
 The wise, the foolish, great and small,  
 The rich, the poor, the high, the low,  
 The proud, the humble, hence must go :  
 Within the grave-yard lone reclined,  
 Their pomp, their rags, they leave behind.  
 Soon, soon their lifeless frames a prey  
 Become to sure and sad decay.  
 When forms, once fair, of flesh are reft,  
 And skeletons alone are left,  
 Say, then, of all the bones around,  
 That strew the sad funereal ground,  
 What eye has power to recognise  
 Those of the rich, the great, the wise ?  
 When all by death's impartial blow  
 Shall, undistinguished, soon lie low,  
 Why, why should now the proud, the strong,  
 The weak, the lowly, seek to wrong ?  
 Whoe'er, before the eyes of men,  
 And when removed beyond their ken,  
 Will heed this warning kind, though stern,  
 The highest future good shall earn.

15. Rich sometimes die young, and poor live long.  
 Some men decrepit, poor, distrest,  
 Survive to life's extremest stage,  
 While some by fortune richly blest  
 Are seized by death in middle-age ;  
 And few of those with splendour graced  
 Enjoy the bliss they hoped to taste.

16. "This is the law and the prophets."  
 In one short verse I here express  
 The sum of tomes of sacred lore :  
 Beneficence is righteousness,  
 Oppression sin's malignant core.

17. Do not to others what thou would'st not have done to thee.  
 Hear virtue's sum embraced in one  
 Brief maxim—lay it well to heart—  
 Ne'er do to others what, if done  
 To thee, would cause thee inward smart.

18. Disinterestedness: "Do good and lend, hoping for nothing  
 again."

The good to others kindness shew,  
 And from them no return exact;  
 The best and greatest men, they know,  
 Thus ever nobly love to act.

19. "Do to others as ye would that they should do to you."  
 Whene'er thy acts the source must be  
 Of good or ill to other men,  
 Deal thou with them in all things then  
 As thou would'st have them deal with thee.



20. "If ye love them which love you, what reward have ye?"

His action no applause invites  
 Who simply good with good repays,  
 He only justly merits praise  
 Who wrongful deeds with good requites.

21. The highest worship of the Deity.

To scatter joy throughout thy whole  
 Surrounding world ; to share men's grief :—  
 Such is the worship, best and chief,  
 Of God, the universal Soul.

22. "Overcome evil with good."

With meekness conquer wrath, and ill with ruth,  
 By giving niggards vanquish, lies with truth.

23. "Who when he was reviled, reviled not again."

Reviling meet with patience ; ne'er  
 To men malignant malice bear.  
 Harsh tones and wrathful language meet  
 With gentle speech and accents sweet.  
 When struck return not thou the blow.  
 Even gods their admiration show  
 Of men who so entreat a foe.

24. "If thine enemy hunger, feed him."

That foe repel not with a frown  
 Who claims thy hospitable aid ;  
 A tree refuses not its shade  
 To him who comes to hew it down.

25. *Forgiveness of injuries.*

A hero hates not even the foe  
 Whose deadly bow is 'gainst him bent ;  
 The sandal-tree with fragrant scent  
 Imbues the axe which lays it low.

26. *Suppliants not to be sent away empty.*

Let none with scorn a suppliant meet,  
 Or from the door untended spurn.  
 A dog, an outcast, kindly treat,  
 And so shalt thou be blest in turn.

27. *The same.*

The good extend their loving care  
 To men, however mean or vile ;  
 E'en base Chândâlas' \* dwellings share  
 Th' impartial moonbeam's silvery smile.

28. *Narrow and large heartedness.*

Small souls enquire "Belongs this man  
 To our own race, or class, or clan ?"  
 But larger hearted men embrace  
 As brothers all the human race.

29. *Two inheritors of Paradise.*

Two men of heavenly bliss are sure :  
 The lordly man who rules a land  
 With mild and patient self-command ;  
 The man who freely gives, though poor.

\* Chândâla has the same sense as Pariah, a man of the lowest, or of no, caste.

## 30. Criteria of genuine liberality.

Rich presents, though profusely given,  
 Are not so dear to righteous Heaven,  
 As gifts, by honest gains supplied,  
 Though small, which faith hath sanctified.\*

## 31. Men censorious towards others, and blind to their own faults.

Men soon the faults of others learn ;  
 A few their virtues, too, find out ;  
 But is there one—I have a doubt,—  
 Who can his own defects discern ?

## 32. “Why beholdest thou the mote which is in thy brother’s eye ?” &amp;c.

Thou mark’st the faults of other men,  
 Although as mustard seeds minute ;  
 Thine own escape thy partial ken,  
 Though each in size a Bilva† fruit.

\* A Greek parallel to this has recently come to my notice, in a fragment of the Danae of Euripides. (Edit. Dindorf, Oxford, 1833) :—

ἐγὼ δὲ πολλάκις σοφωτέρους  
 πένητας ἄνδρας εἰσορῶ τῶν πλουσίων,  
 καὶ θεοῖσι μικρὰ χειρὶ θύοντας τέλη  
 τῶν βουθυτούντων ὄντας εὐσεβεστέρους.

“But I often perceive poor men to be wiser than the rich ; and those who present small offerings to the gods, to be more pious than those who sacrifice oxen.”

† The Bilva is the Bel or Aegle Marmelos.

## 33. Want of Self-knowledge.

Until the ugly man has scanned  
 His form, as in a mirror shown,  
 He deems, in fond conceit, his own  
 The fairest face in all the land :

But when the faithful glass reveals  
 How every grace and charm it wants,  
 At once are silenced all his vaunts,  
 The galling truth he sadly feels.

## 34. Praise of Women.

Our love these sweetly-speaking women gain ;  
 When men are all alone, companions bright,  
 In duty, wise to judge and guide aright,  
 Kind tender mothers in distress and pain.

The wife is half the man, his priceless friend ;  
 Of pleasure, virtue, wealth, his constant source ;  
 A help and stay along his earthly course,  
 Through life unchanging, yea, beyond its end.

## 35. The Bachelor only half a Man.

A man is only half a man, his life  
 Is not a whole, until he finds a wife.  
 His house is like a graveyard, sad and still,  
 Till gleeful children all its chambers fill.

## 36. Women naturally Pandits.

Men, seeking knowledge, long must strive,  
 And over many volumes pore :  
 But favoured women all their lore,  
 Unsought, from nature's grace derive.

37. Conceit difficult to cure.

Declare, what power the born conceit  
Can drive from any creature's mind.  
See yonder bird, its back reclined  
On earth, throws up its little feet,  
While there it sleeps, the sky to prop,  
Which else to earth might downward drop!

38. To give advice easy, to act well difficult.

Whoe'er will others seeking light, advise—  
His task is easy—here all men are wise.\*  
But urged themselves to virtue, most no more  
The wisdom show they seemed to have before.

39. To boast easy, to act difficult.

In words to carry out a plan  
Is easy work for any man;  
But those who vigour join with skill,  
Alone hard tasks in act fulfil.

40. Retirement from the world not necessary for self-control.

Why, pray, to forests wild repair,  
There war against thy senses wage?  
Where dwells the self-subduing sage,  
The wood, the hermit's cell, is there.

\* Compare the fragment of Euripides numbered 182 in Dindorf's Edition, Oxford, 1833;

Ἀπαντες ἐσμεν εἰς τὸ νουθετεῖν σοφοί,  
αὐτοὶ δ' ὅταν σφαλῶμεν, οὐ γιγνώσκομεν.

“We are all wise in admonishing, but do not know when we ourselves fall into error.”

## 41. Inefficacy of mere theological knowledge.

No treasured store of holy texts has power  
 To save the man in guile and fraud expert ;  
 His lore forsakes him in his final hour,  
 As birds, full fledged, their native nests desert.

## 42. Austerities and rites are unabailing without inward purity.

The triple staff, long matted hair,  
 A squalid garb of skins or bark,  
 A vow of silence, meagre fare,  
 All signs the devotee that mark,  
 And all the round of rites, are vain,  
 Unless the soul be pure from stain.

## 43. The same.

Those men alone the secret know  
 Which everlasting bliss will bring,  
 Whose hearts with pity overflow,  
 And love, to every living thing :—  
 Not those a beggar's garb who wear,  
 With ashes smeared, with matted hair.

## 44. "If any provide not for his own, . . . he is worse than an infidel."

Those men who ample gifts on strangers waste,  
 And leave their own to pine in want and woe,  
 Of goodness only earn the empty show :—  
 To poison turns the honied praise they taste.  
 The fools who thus to suffering doom their kin,  
 And costly rites fulfil to merit heaven,  
 From all the acts performed, and largess given,  
 No bliss shall find, but reap the fruit of sin.

## 45. The real Brahman.

He whose sole presence fills a place,  
 Whose absence makes a void in halls  
 Where thousands throng the ample space—  
 A god that man a Brahman calls.

## 46. "Gutta cabat lapidem," &amp;c. ; good slowly acquired.

As water-drops, which slowly fall,  
 A pitcher fill by ceaseless flow ;  
 So learning, virtue, riches, all  
 By constant small accessions grow.

## 47. Good and evil not always apparent at first sight.

That loss from which advantage springs  
 Can ne'er a real loss be deemed ;  
 And that is not true gain esteemed  
 Which soon, or later, ruin brings.

## 48. The same.

Oft ill of good the semblance bears,  
 And good the guise of evil wears :<sup>\*</sup>  
 So loss of wealth, though bringing pain,  
 To many a man is real gain ;  
 While wealth to others proves a bane ;  
 Its hoped-for fruits they seek in vain.

<sup>\*</sup> Compare the fragment of Menander's Koniazomenai, page 102, Ed., Meineke.

*"Ὡστε μηδεὶς πρὸς θεῶν  
 πράττων κακῶς λίαν ἀθυμήσῃ ποτέ.  
 ἴσως γὰρ ἀγαθοῦ τοῦτο πρόφασις γίνεται.*

"So let no one despond too much, when evil is allotted to him by the gods ; for perhaps this becomes an occasion of good."

49. The gods give wisdom to those whom they favour, and  
conversely.

The gods no club, like cowherds, wield,  
To guard the man they deign to shield:  
On those to whom they grace will show,  
They understanding sound bestow ;  
But rob of sense and insight all  
Of whom their wrath decrees the fall.  
These wretched men, their minds deranged,  
See all they see distorted, changed ;  
For good to them as evil looms,  
And folly wisdom's form assumes.

50. A doomed man is killed by anything.  
When men are doomed without respite,  
Even straws like thunderbolts will smite.

51. The same.  
A man, until his hour arrives,  
Though pierced by hundred darts, survives ;  
While he whose hour of death is nigh,  
Touched only by a straw, will die.

52. Wealth injurious to many men.  
The unthinking man with whom, too kind,  
The goddess Fortune ever dwells,  
Becomes the victim of her spells ;  
As autumn's clouds the wind impels,  
She sweeps away his better mind.  
Pride, born of viewing stores of gold,  
Conceit of beauty, birth, invade  
His empty soul ; he is not made,



He deems, like men of vulgar mould.  
 He knits his brows, his lip he bites,  
 At poorer men he looks askance  
 With proud contempt and angry glance,  
 With threatening words their souls affrights.  
 How, how could any mortal brook  
 On such a hateful wretch to look,  
 Even though he owned the godlike power  
 On men all envied boons to shower?

### 53. Discontent.

Most men the things they have, despise,  
 And others which they have not, prize ;  
 In winter wish for summer's glow,  
 In summer long for winter's snow.

### 54. "A prophet has no honour in his own country."

A man in whom his kindred see  
 One like themselves, of common mould,  
 May yet by thoughtful strangers be  
 Among the great and wise enrolled.  
 In Vishnu, clowns a herdsman saw,  
 Gods viewed the lord of all with awe.

### 55. Virtue difficult; vice easy.

As stones rolled up a hill with toil and pain,  
 Come quickly bounding backward o'er its side;  
 'Tis hard the top of virtue's steep to gain,  
 But easy down the slope of vice to glide.

56. *The condition of acquiring knowledge.*

How can the man who ease pursues,  
 The praise of knowledge ever earn?  
 All those the path of toil must choose—  
 Of ceaseless toil—who care to learn.  
 Who knowledge seeks must ease refuse;  
 Who ease prefers must knowledge lose.

57. *Self-conquest must precede other conquests.*

A monarch first himself should school,  
 Then seek his court and camp to rule;  
 Should first subdue himself in fight,  
 And then march forth his foes to smite.  
 For who can other men subject  
 Who has not first his passions checked?

58. *Knowledge a treasure which cannot be lost.*

With knowledge, say, what other wealth  
 Can vie, which neither thieves by stealth  
 Can take, nor kinsmen make their prey;  
 Which lavish'd, never wastes away.

59. *Contrasts of life.*

Hark! here the sound of lute so sweet,  
 And there the voice of wailing loud;  
 Here scholars grave in conclave meet,  
 There howls the brawling drunkard-crowd;  
 Here charming maidens full of glee,  
 There tottering, withered dames, we see.  
 Such light! such shade! I cannot tell  
 If here we live in heaven or hell.

60. What is injurious, though dear, is to be abandoned.

"If thy hand offend thee, cut it off," &c.

That alien man who blessing brings,  
 The wise with love parental greet ;  
 But like a dire disease will treat  
 The son from whom destruction springs.  
 Thy limb unsound, although with pain,  
 Lop off, remove the noxious taint  
 Which renders all thy body faint,  
 That thus the whole may strength regain.

61. Men love enjoyment, not virtue, &c.

In virtue men have small delight ;  
 To them her fruits alone are dear ;  
 The fruits of sin they hate and fear,  
 But sin pursue with all their might.

62. Effects of habitual sin and virtue respectively.

Sin practised oft,—experience shows,—  
 Men's understanding steals at length ;  
 And understanding gone, the strength  
 Of sin unchecked, resistless grows.  
 But virtue ever practised, lends  
 The understanding firmer sway ;  
 And understanding day by day  
 More widely virtue's rule extends.

63. Secret sin not unobserved.

"None sees me," so, when bent on sin,  
 The fool imagines, vainly bold :  
 For gods his evil deeds behold—  
 The soul, too, sees,—the man within.

## 64. Hopelessness of reclaiming the bad.

Whoe'er the bad by kindness tries  
 To gain,—but vainly ploughs the skies,  
 The viewless wind with water laves,  
 And paints a picture on the waves.

## 65. Good and bad seem to be equally favoured here: not so hereafter.

Both good and bad the patient earth sustains,  
 To cheer them both the sun impartial glows,  
 On both the balmy wind refreshing blows,  
 On both at once the god Parjanya rains.

So is it here on earth, but not for ever  
 Shall good and bad be favoured thus alike;  
 A stern decree the bad and good shall sever,  
 And vengeance sure, at last, the wicked strike.

The righteous then in realms of light shall dwell,  
 Immortal, pure, in undecaying bliss;  
 The bad for long, long years shall pine in hell,  
 A place of woe, a dark and deep abyss.

## 66. "Strait is the gate and narrow is the way which leadeth unto life."

Heaven's narrow gate eludes the ken,  
 Bedimmed and dull, of foolish men.  
 Within that portal sternly barred  
 To gain an entrance, O how hard!  
 What forms its bolts and bars? The sin  
 Of those who seek to enter in.

67. *Final overthrow of the wicked* (compare Psalm xxxvii., and Job xx. 5 ff; xxvii. 13 ff.)

Not even here on earth are blest  
 Unrighteous men, who thrive by wrong  
 And guileful arts ; who, bold and strong,  
 With cruel spite the weak molest.

Though goodness only bring distress,  
 Let none that hallowed path forsake ;  
 Mark what reverses overtake  
 The wicked after brief success.

Not all at once the earth her fruits  
 Produces ; so unrighteousness  
 But slowly works, yet not the less  
 At length the sinner quite uproots.

At first through wrong he grows in strength,  
 He sees good days, and overthrows,  
 In strife triumphant, all his foes ;  
 But justice strikes him down at length.

Yes, retribution comes, though slow ;  
 For, if the man himself go free,  
 His sons shall then the victims be,  
 Or else his grandsons feel the blow.

68. *Sin removed by repentance.*

Whenever men with inward pain  
 And self-reproach their sins confess,  
 And stedfast, never more transgress,  
 Their souls are cleansed from every stain ;  
 As serpents shed their worn-out skins,  
 These men are freed from cast-off sins.

## 69. Noble characters.

A man whom wealth has never spoiled,  
 A youth by reckless vice unsoiled,  
 A ruler wakeful,—self-controlled,  
 Be these among the great enrolled.

## 70. The prosperity of others not to be envied.

On thee to smile though fortune never deign,  
 Her favourites' happier lot with calmness bear ;  
 For prudent men from wealth they do not share,  
 But others' own, enjoyment ever gain.

[The last two lines of this maxim are ambiguous, and may admit of an unfavourable interpretation ; viz., that the unfortunate may find means of benefiting by the wealth of others, by recommending themselves to their favour. See, however, the context, as given in the Appendix.]

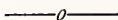
## 71. The saint should patiently await the time of his departure.

Let not the hermit long for death,  
 Nor cling to this terrestrial state :  
 As slaves their master's summons wait  
 So let him, called, resign his breath.

## 72. "Dixere fortes ante Agamemnona," &amp;c.

Without a bard his deeds to sing  
 Can any prince be known to fame ?  
 Of old lived many a valiant king  
 Of whom we know not even the name !

## APPENDIX.



[N.B.—*All the diacritical marks distinguishing the different Indian letters occurring in the names of the Sanskrit books, are not given below.*]

1. *Vikramacharita*, 232.—“Thou, even thou, art (my) mother, thou my father, thou (my) kinsman, thou (my) friend. Thou art knowledge, thou art riches. Thou art my all, O God of gods.”

2. *Hitopadēsa*, i. 171, (or 189 in another edition).—“He by whom swans are made white, and parrots green, and peacocks variegated, will provide thy subsistence.”

3. *Vṛiddhachānakya*, x. 17.—“What fear is there for my life if the all-nourishing Vishnu is hymned? otherwise, how has he provided for the life of the infant the milk of its mother? So reflecting continually, O lord of the Yadus, and husband of Lakshmī, I ever spend my time in doing homage to thy lotus feet.” *Hitopadēsa*, i. 170 (or 188).—“Let no one labour over much for his livelihood; for this is furnished by the Creator. When the child has left the womb, its mother’s breasts flow (with milk).”

See also *Sārṅgadharā’s Paddhati*, *santoshā prasamsā*, 6. Böhlingk, Ind. Sprüche, No. 5632.

4. *Subhāshitārnava*, 255.—“Again the morning (dawns), again the night (arrives); again the moon rises, again the sun. As time passes away, life too goes; and yet who regards his own welfare?”

5. *Rāmāyana*, ii. 105, 24.—“Men delight when the sun rises; they delight when it sets; they do not perceive the consumption of their life. 25. Men rejoice when they behold the face of each new season as it arrives; but with the revolution of the seasons, the life of (all) creatures is curtailed.”

6. *Kathā-sarit-sāgara*, lv. 110,—“The streams of rivers, the flowers of trees, the phases of the moon, disappear, but return again; not so the youth of embodied beings.”

7. *Mahābhārata*, xii. 6534.—“Death comes to a man when he has not attained the objects of his desire, and when his mind is turned in another direction, like one gathering flowers. 6535. Death carries a man off, as a wolf takes a sheep. Do to-day what is good; let not this time pass. 6536. Death tears away a man when he has not done the things which he purposed to do. Do to-day the work of to-morrow, and in the forenoon the task of the afternoon. 6537. For death does not wait (to see) whether a man's work is done or not done. Who knows whose time of death will come to-day? 6538. Let a man be virtuous even while yet a youth; for life is transitory. If duty is performed, a good name will be obtained, as well as happiness here and after death. . . 6544. Death takes away the weak and the strong, the hero and the timorous, the fool and the wise man, and him who has not attained the objects of his desire.” Compare Ecclesiastes ix. 10, and xii. 1.

8. *Mahābhārata*, xiii. 12084.—“Before decay, carrying away (thy) strength, and the beauty of (thy) members, wears out thy body, lay by the only treasure. 12085. Before the Ender (Death), whose charioteer is Disease, breaks up thy frame, and violently ends thy life, practise great austerity. 12089. Amass that wealth which has nothing to fear from king, or from thief, and which does not abandon thee when thou art dead. 12091. Amass thyself that wealth which is undecaying and stable.”

9. *Sāntisataka*, 35.—“When thou hast heard that in an adjoining house some trifling article of property has been stolen, thou guardest thine own house;—it is right to do so. Dost thou not fear death, which every day carries off men from every house? Be wakeful, O men!”

10. *Mahābhārata*, v. 1474.—“Since life is uncertain, let not a man do at first an act by which, when reclining on his bed, he would be distressed.”

11. *Ditto*, v. 1248.—“Let a man so act by day, that he may live happily at night. 1249. Let him for eight months so act, that he may



live happily during the rainy season.\* In early life let him so act that he may enjoy happiness in his old age. All his life let him so act that he may enjoy happiness in the next world."

12. *Sārṅgadharma-paddhati*, *Nīti*. 2.—"Let a man every day examine his conduct, (enquiring thus) 'What is common to me with the brutes, and what with noble men?'"

13. *Panchatantra*, ii. 127 (or 117).—"The man seeking for final emancipation (*moksha*), would obtain it by (undergoing) a hundredth part of the sufferings which the foolish man endures in the pursuit of riches."

14. *Mahābhārata*, xi. 116.—"Deluded by avarice, anger, fear, a man does not understand himself. He plumes himself upon his high birth, contemning those who are not well-born; and overcome by the pride of wealth, he reviles the poor. He calls others fools, and does not look to himself. He blames the faults of others; but does not govern himself. When the wise and the foolish, the rich and the poor, the noble and the ignoble, the proud and the humble, have departed to the cemetery, and all sleep there, their troubles at an end, and their bodies are stripped of flesh, little else than bones, united by tendons,—other men then perceive no difference between them, (any thing) whereby they could recognise a distinction of birth or of form. Seeing that all sleep, deposited together in the earth, why do men foolishly seek to treat each other injuriously? He who after hearing this admonition, acts in conformity therewith from his birth onwards, shall attain the highest blessedness."

15. *Ditto*, xii. 859.—"For a wealthy man is observed to perish while he is young; and a poor distressed man to attain to a hundred years and to decrepitude. . . . and for the most part prosperous men lack the power to enjoy." Compare Job xxi. 23 ff.

16. *Vikramacharita*, 158.—"Hear the sum of duty which is declared in a million of books: Helping others is to be esteemed as virtue, oppression of others as sin."

17. *Panchatantra*, iii. 104 (or 103).—"Hear the sum of righteousness, and when thou hast heard, ponder it; do not to others what would be repugnant to thyself."

\* Such is the rendering of Dr Böhtlingk in his *Indische Sprüche*, No. 2799.

18. *Mahābhārata*, iii. 16796.—“Knowing that such is the procedure in which noble men delight, the good, when they promote the welfare of others, expect no reciprocity.”

19. *Ditto*, xiii. 5571.—“Let no man do to another that which would be repugnant to himself; this is the sum of righteousness; the rest is according to inclination. 5572. In refusing, in bestowing, in regard to pleasure and to pain, to what is agreeable and disagreeable, a man obtains the proper rule by regarding the case as like his own.” (The former of these two verses occurs also in M. Bh., v. 1517).

20. *Panchatantra*, i. 277 (or 247, of another edition); iv. 72 (or 48).—“What virtue is there in the goodness of the man who is good to his benefactors; he (only) who is good to those who do him wrong, is called good by the virtuous.”

21. *Bhāgavata Purāna*, viii. 7, 44.—“Good men are generally distressed by the distresses of mankind: such (sympathy) is the highest worship of Purusha, the universal soul.” *Bahudarsana*, 122—“That the wise man should in whatever manner (he can) promote the satisfaction of every embodied creature—this is the worship of Vishnu.”

22. *Mahābhārata*, v. 1518. (This verse follows the first quoted above under No. 19, which occurs also in M. Bh. v. 1517).—“Let a man conquer anger with calmness, a bad man by goodness, a niggard by generosity, and falsehood by truth.” (This maxim occurs also as verse 223, in the Buddhist Dhammapada, written in the Pali language).

23. *Mahābhārata*, v. 1270.—“The gods regard with delight the man who does not utter opprobrious language, or cause it to be uttered; who when struck does not strike again, or cause (his smiter) to be struck; and who does not desire to smite the wicked man.” In M. Bh. xii. 9968 ff, it is said among other things of a man who in pursuit of final emancipation has renounced the world, and adopted a mendicant and ascetic life, in v. 9972: “Let him endure reviling with patience; let him desire nothing; when he is angrily addressed, let him speak kindly, when reviled, let him reply benevolently.”

24. *Mahābhārata*, xii. 5528.—“Suitable hospitality should be shewn even to an enemy when he comes to one's house. A tree does not

withdraw its shade even from him who comes to cut it down." (These words are said in the poem to be addressed by a bird to a fowler.)

25. *Subhāshitārnava*, 274; and quoted in the preface of Halhed's Gentoo Code.—"A good man who regards the welfare of others does not show enmity even when he is being destroyed. Even when it is being cut down the Sandal tree imparts fragrance to the edge of the axe."

26. *Mahābhārata*, xiii. 3212.—"Let no one condemn a person who comes to his house, or send him away, (empty). A gift bestowed even on an out-cast, or a dog, is not thrown away."

27. *Hitopadesa*, i. 55, (or 63).—"The good show compassion even to worthless creatures. The moon does not withdraw its light from the house of the Chândāla."

28. *Panchatantra*, v. 38, (and in other books).—"To consider 'is this man one of ourselves or an alien?' is the thought of little-minded persons; but the whole earth is of kin to the generously disposed." Compare Luke x. 29 ff, "And who is my neighbour?"

29. *Mahābhārata*, v. 1028.—"These two men, O king, abide in heaven, a ruler distinguished by patience, and a poor man who is liberal." (Compare St. Mark xii. 41, ff.)

30. *Mahābhārata*, xiv. 2788, quoted under No. 58, below.

31. *Subhāshitārnava*, 275.—"Innumerable are the men who know the faults of others; a few, too, know their merits. But it is doubtful if any one knows his own faults."

32. *Mahābhārata*, i. 3069.—"O king, thou seest the faults of others, though only as large as mustard seeds; but seeing, thou seest not, thine own, though of the bulk of Bilva fruits."

33. *Ditto*, i. 3074.—"Until the ugly man has beheld his face in a mirror, he regards himself as handsomer than others. But when he beholds his deformed visage in the glass, he then discovers the difference between himself and them."

34. *Mahābhārata* i. 3028.—"A wife is the half of a man; a wife is a most excellent friend; a wife is the foundation of the three objects of life, *i.e.* virtue, pleasure, and wealth; a wife is the foundation for him

who seeks to be redeemed (from this world.) 3030. These sweetly-speaking women are friends in solitude, they are fathers in matters of duty, they are mothers to those who are in distress, they are a repose to the traveller in the wilderness. The wife who is devoted to her husband always follows him when he dies and departs hence, when he is alone and in misfortune. The wife who dies first, after death expects the coming of her husband; and when he dies first, the good wife follows him (as a Sati)." The sentiment with which this quotation begins is as old as the *Taittirīya Brāhmaṇa*, where it is said, iii. 3. 3. 1, "A wife is half of a man's self." Compare Genesis ii. 24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

35. *Brahma-dharma* ii. 2, 1. "Until he finds a wife, a man is only half (of a whole). The house which is not occupied by children is like a cemetery."

36. *Mṛcchakāṭī*, 4<sup>th</sup> Act.—"For these women are by nature instructed, whilst the learning of men is taught them by books."

37. *Panchatantra* i. 357, (or 314).—"How can the conceit engendered in any one's mind be quelled? The Tittibha (a species of bird) sleeps with its feet thrown upwards, from an apprehension that the sky may break down."

38. *Hitopadēsa* i. 98, (or 107).—"Skill in advising others is easily attained by all men. But to practise righteousness themselves is what only a few great men succeed in doing."

39. *Rāmāyana* vi. 67, 10.—(Gorresio's Edition) "O lowest of demons, it is not difficult in words to carry out any undertaking. He who by act completes his undertakings, is the man of intelligence."

40. *Mahābhārata* xii. 5961.—"What need has either a self-subduing man, or one who is not such, of (retiring to) a forest? The place where the self-subduing man dwells is a forest, is a hermitage."

41. *Ditto*, v. 1623.—"Dhṛitarāshtra asks: Is the man who knows the Rig-, the Yajur-, and the Sāma-veda, and commits sin, polluted by that sin or not? Sanatsujāta answers: Texts of the Sāma-, Rig-, or Yajur-vedas do not deliver such a man from his sinful act: this I tell

thee truly. 1635. Vedic texts do not deliver from sin the guileful man, living in guile. They abandon him at the time of his end, as birds whose wings are grown, leave their nests." (Compare Isaiah i. 11 ff.)

42. *Mahābhārata* iii. 13445.—"The carrying of the triple staff, silence, a load of matted locks, shaving, a garb of bark or skins, religious observances, oblations, the agnihotra offering, abode in a forest, the drying up of the body,—all these things are false, if the disposition be not pure."

43. *Vṛiddha Chānakya* xv. 1.—"The man whose heart melts with pity to all creatures, has knowledge, and gains final liberation (*moksha*): which are not attained by matted hair, ashes, and the garb of a mendicant.

44. *Manu* xi. 9. ff.—The following is Sir W. Jones's translation of these verses:—9. "He who bestows gifts on strangers (with a view to worldly fame), while he suffers his family to live in distress, though he has power (to support them), touches his lips with honey, but swallows poison; such virtue is counterfeit: 10. Even what he does for the sake of his future spiritual body, to the injury of those whom he is bound to maintain, shall bring him ultimate misery both in this life and in the next." The words placed by Jones at the beginning of verse 10, are explained by the commentator Kullūka as "gifts, and so forth, given from a feeling of duty in reference to the next world."

45. *Ditto*, xii. 8925.—"The gods call that man by whom (though) alone, the æther is, as it were filled, and by whom (by whose absence) it is (rendered) a void even if crowded with men,—(the gods call that man), a Brahman."

46. *Vṛiddha Chānakya* xii. 22.—"A jar is gradually filled by the falling of drops. The same rule holds good in regard to all sciences, to virtue, and to wealth."

47. *Mahābhārata* v. 1451.—"That gain which brings loss is not to be highly esteemed; but the loss which brings gain, is to be greatly valued, even though it be a loss. 1452. The loss which brings gain is no loss; but that acquisition which occasions great destruction is to be esteemed a loss."

48. *Mahābhārata* iii. 87.—“Wealth brings loss to some men ; and the man devoted to the good derived from wealth does not find good.” xii. 2885.—“Hurtful things take the appearance of advantages, and advantages of things hurtful ; for in the case of some men the loss of wealth is a benefit.” The first part of this maxim appears also in M. Bh. ii. 2681, of which I give the context from v. 2679. “The man for whom the gods are preparing ruin, is deprived by them of understanding : he sees everything pervertedly. 2680. When his understanding has become dimmed, and destruction approaches, folly, assuming the guise of prudence, does not depart from his heart, (2681) and hurtful things under the appearance of advantages, and advantages in the guise of hurtful things, rise up for his destruction : and this (delusion) pleases him. 2682. Time (destiny) does not lift up a staff, and strike off any one’s head. The power of time is this that it shews things in a perverted shape.” Verse 2679 reminds us of the well-known Latin adage, “*Quos Deus vult perdere prius dementat.*” The same thought is stated in the following Greek lines quoted by Grotius in his “*Annotationes*” on the Epistle to the Romans xi. 8 :

ὅταν γὰρ ὀργή δαιμόνων βλάβῃ τινα,  
 τοῦτ' αὖ τὸ πρῶτον ἐξαφαιρεῖται φρενῶν  
 τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρ' αὖ τρέπει  
 γνώμην, ἣν' εἰδὼς μὴδὲν ὦν ἀμαρτάνει.

Compare Exodus vii. 1 ff., “And the LORD said unto Moses . . . 3. And I will harden Pharaoh’s heart, and multiply my signs and wonders in the land of Egypt. 4. But Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt,” &c. See also verse 13 of the same chapter ; and Epistle to the Romans xi. 18. Also 1 Samuel ii. 25, “Notwithstanding they” (Eli’s sons) “hearkened not unto the voice of their father, because the LORD would slay them.”

The converse is expressed in the M. Bh. v. 1222. “The gods do not guard men like a cattleherd with a club ; but they endow with understanding him whom they wish to preserve.”

49. *Mahābhārata* v. 1222 ; and ii. 2679 ff.—See under the last No.

50. *Ditto*, vii. 429.—“When men are ripe for slaughter, even straws urn into thunderbolts.”

51. *Ditto*, xiii. 7607.—“A man whose time of death has not yet come, does not die though pierced by hundreds of arrows: while he whose time is arrived, if touched only with the point of a straw, does not live.”

52. *Ditto*, xii. 6575.—“The rich man is filled with anger and avarice, deprived of understanding, glances askew, has a withered face, is wicked, knits his eyebrows (6576) bites his under lip, is irascible, and speaks cruel words. Who would like to look upon him, (even) if he wished to bestow as a gift the (whole) earth? 6576. Continual union with fortune deludes the unwary man, and sweeps away his understanding, as the autumnal wind the clouds. 6578. Then pride of beauty and pride of wealth take possession of him; (he thinks) ‘I am of noble birth, I am pure, I am no mere man.’ From these three causes his understanding becomes disordered. Being devoted to pleasure, he squanders the means of enjoyment amassed by his father; and becoming impoverished, he thinks it a good thing to lay hold of the property of others. When he has transgressed all bounds, and plunders on every side, then he is driven away by the rulers, as a deer is (driven) by the hunter with his arrows.”

53. *Subhāshitārnava* 110.—“Men long after what they have not got; and are indifferent to what they have. In winter they long after heat, and so in summer again for frost.”

54. *Drishtānta Sataka*, 76.—“By his own kindred a man is regarded as one like themselves; by strangers he is looked upon as a person of merit. Hari, (*i.e.*, Vishnu regarded as incarnate in Krishna) was regarded by cowherds as a cowherd, but by gods as the lord of the universe.”

~ *Chānakya*, 42.—“Wheresoever any one constantly goes and wherever he perpetually eats, he is there treated without respect, even though he be (one who is) like the god Indra.”

55. *Hitopadesa*, ii. 44.—“As a stone is rolled up a hill by great exertions, but is easily thrown down; so is it with ourselves in respect of meritorious acts, and faults.” Compare the lines of Hesiod, *Opera et Dies*, 287 ff, quoted in Xenophon’s *Memorabilia*, ii. 1. 20.



56. *Mahābhārata*, v. 1537.—“How can the man who loves ease obtain knowledge? The seeker of knowledge can have no ease. Either let the lover of ease give up knowledge, or the lover of knowledge relinquish ease.”

57. *Mahābhārata* v. 1150.—“He who, without conquering himself, seeks to conquer his ministers, or to conquer his enemies without conquering his ministers, is helpless, and suffers defeat. 1151. He who first vanquishes himself regarded as an enemy, does not then endeavour in vain to vanquish his ministers, or his enemies.”

*Ditto*, xii. 2599.—“A king must first conquer himself, and then conquer his enemies. How can a prince, who has not overcome himself, overcome his foes? 2600. Self-conquest means the control of the five organs of sense. A king who has subdued his senses, is able to subdue his enemies.”

58. *Chāṇakya*, 5.—“That jewel knowledge, which is not plundered by kinsmen, nor carried off by thieves, which does not decrease by giving, is great riches.” [In two other similar maxims, kings are mentioned among those who carry off a man's wealth.]

59. *Bhartrihari*, and *Subhāshitārnava*, 28, 313.—“In one place (is heard) the sound of the lute; in another lamentation and weeping. In one place (is found) an assemblage of learned men; in another (is heard) the wrangling of drunkards. In one place (is seen) an enchanting woman, in another a dame whose body is worn-out by decay: I know not whether the essence of this world is ambrosia or poison.”

60. *Bhāgavata Purāṇa*, vii. 5, 37.—“Even an alien who does (a man) good like a medicine, is a son; while even a son born of one's own body, if injurious, is like a disease. Let a man cut off the limb which is a source of harm to himself, and from the separation of which the remainder (of the body) lives in comfort.”

61. *Subhāshitārnava*, 43.—“Men desire the fruits of virtue; virtue (itself) they do not desire. They do not desire the fruits of sin; but practise sin laboriously.”

62. *Mahābhārata*, v. 1242.—“Sin committed again and again, destroys the understanding; and a man who has lost his understanding constantly practises sin only. 1243. Virtue (or holiness) practised again and again, augments the understanding; and he whose under-



standing is augmented does continually only what is good (or holy)." Comp. Matthew xii. 43 ff; and 2 Timothy iii. 13.

63. *Manu* viii. 84.—"The soul itself is its own witness; the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of men; 85. The sinful have said in their hearts; 'None sees us.' Yes; the gods distinctly see them; and so does the spirit within their breasts." (Sir W. Jones's translation). The word here rendered "spirit," also means "male," "man."

*Mahābhārata*, i. 3015.—"Thou thinkest, 'I am alone:' thou knowest not the ancient sage, (*muni*) seated within thy heart, who is cognizant of sinful acts. In his presence thou committest sin." See also *Manu*, viii. 91.

64. *Bhāminīvilāsa*, i. 93.—"The man who kindly treats a bad man, ploughs the sky, paints a picture on water, and bathes the wind with water."

65. *Mahābhārata*, xii. 2798.—"Aila says: The earth now supports the good and the bad, and the sun warms both. So too the wind blows on the good and the bad, and the waters purify them. 2799. Kasyapa replies: So is it in this world, but not so in the next; after death there shall be a wide distinction between him who practises virtue, and him who practises vice. 2800. In the world of the righteous, there is a centre of immortality, sweet, with a bright glow, and a golden splendour. There after death the man of restrained passions dwells in blessedness; there is neither death, nor decay, nor suffering. 2801. The abode of the wicked is a dismal hell with continual suffering, and great grief. There for many years the sinner bewails his fate, falling downwards (into a) bottomless (abyss)."

66. *Mahābhārata*, xiv. 2784.—"The gate of heaven, which is very small, is not seen by men owing to their delusion. The bolt of (the door of) heaven is created by (*lit.* has its root in) covetousness, guarded by passion, and difficult (to draw aside). 2785. But men who have conquered anger and subdued their senses, Brahmans practising austerity, and liberal according to their power, behold it. 2786. A man who could bestow a thousand, and gives a hundred, he who could give a hundred, and gives ten, and he who gives water according to his power,—all these receive an equal reward. 2787. For poor King Rantideva bestowed water with a pure mind, and thence ascended

to heaven. 2788. Righteousness is not so much pleased with presents conferring large advantages, as with small gifts (given out of wealth) justly obtained, and purified by faith. 2789. King Nriga gave thousands of largesses of cows to Brahmans ; but because he gave away one belonging to another person, he went to hell." With verses 2786 and 2787 compare Matthew x. 42. In the Taittiriya Brāhmaṇa, iii. 12. 4. 7, It is said, "These are the five doors of heaven . . . Austerity guards first, faith the second, truth the third, mind the fourth, and good conduct the fifth."

67. *Manu*, iv. 170.—The following is Sir W. Jones's rendering of this passage :—"Even here below an unjust man attains no felicity ; nor he whose wealth proceeds from giving false evidence ;" (or from falsehood, or wrong generally, J. M.), "nor he who constantly takes delight in mischief. 171. Though oppressed by penury in consequence of his righteous dealings, let him never give his mind to unrighteousness ; for he may observe the speedy overthrow of iniquitous and sinful men. 172. Iniquity, committed in this world, produces not fruit immediately, (but) like the earth, (in due season); and advancing by little and little, it eradicates the man who committed it. 173. Yes, iniquity, once committed, fails not of producing fruit to him who wrought it ; if not in his own person, yet in his son's ; or, if not in his son's, yet in his grandson's. 174. He grows rich for a while through unrighteousness ; then he beholds good things ; then it is that he vanquishes his foes ; but he perishes at length from his whole root upwards." In the metrical version I have altered the order of verses 173 and 174.

68. *Manu*, xi. 229.—"In proportion as a man, who has committed a sin, shall truly and voluntarily confess it, so far he is disengaged from that offence, like a snake from his slough ; 230. And in proportion as his heart sincerely loathes his evil deed, so far shall his vital spirit be freed from the taint of it. 231. If he commit sin, and actually repent, that sin shall be removed from him ; but if he merely say, 'I will sin thus no more,' he can only be released by an actual abstinence from guilt." (Sir W. Jones's translation).

69. *Sāhityadarpaṇa*, 322.—"Rich men who are not intoxicated (by prosperity), young men who are not reckless, and masters who are not thoughtless,—these are truly great."

70. I give this verse with its context from the *Mahābhārata*, xii. 3877 ff.—“A foolish man who is unfortunate from of old, in consequence of what has gone before, constantly reviles the Disposer of events. He cannot endure those who are successful, (3878) and regards prosperous men as undeserving. From this cause this (his) suffering continually recurs. 3879. Those who fancy themselves heroes, are full of envy and haughtiness. Be not thou thus envious, O king. 3880. Endure thou the prosperity of others, although thyself unprosperous. Discreet men always enjoy good fortune, though it is found elsewhere. 3881. For prosperity, though abiding with an enemy, flows away to a man. And righteous men who are thoughtful and (3882) practised in contemplation, voluntarily abandon prosperity, and quit their sons and grandsons, perceiving, as they do, that the love of gain, and wealth, occasions much pain. 3883. Other men, too, abandon (the pursuit of) wealth, thinking it to be very difficult of acquisition.”

71. *Manu*, vi. 45 ; and *Mahābhārata*, xii. 8929.—“Let him (the hermit) not long for death ; let him not long for life ; but let him await his appointed time, as a servant the command (of his master).” Compare Job xiv. 14.

Sir W. Jones, in his translation of the verse of Manu, (in which one word differs from the reading in the M.Bh.), follows the commentator in rendering the last clause ; “as a hired servant expects his wages.”

72. *Bilhana* in *Sārṅgadhara Paddhati*, *Sāmānyakavīprasamsā*, 13, (12).—“How can the king who has not great poets beside him, attain to renown ? How many princes have lived on the earth, and no one knows even their names !”

Though these lines have no moral importance, they seemed to be worth quoting on account of the parallel they offer to Horace’s well-known verse—Odes, iv. 9. 25 ff.

*Note to page v. of Preface, line 5 from the foot.*

Since the above was written, I have found a verse of the Rīgveda, x. 142. 1, in which the god Agni (Ignis) is thus addressed : “This thy worshipper, O Agni, has been even in thee : O son of strength, he has no other kinship. Excellent is thy triple protection.”



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